



SSASSIN'S CREED

*SETTING SUN

All the hours Charlotte has logged in the Animus are put to the ulitmate test as she and Galina set out to rescue Kody from his kidnappers. With a lot of luck, and some fast thinking, they may even get him back in one piece...

But Quila and Pardo have run out of options, and luck is no longer on their side. Marked for sacrifice, their lives are in the hands of men blinded by power and faith...

When you've finished reading the issue, email your thoughts and comments to



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GALINA? YOU STILL WITH ME?

















STILL... AT LEAST I'LL BE ABLE TO SHOW MY FELLOWS THE HEAD OF GALINA VORONINA. THAT'S NOT NOTHING.













IT'S NOT POISON IF THAT'S WHAT YOU'RE THINKING. JUST A... VISION... OF THE FUTURE.

WE HAVE A DEAL. BUT DON'T TAKE TOO LONG TO GET BACK IN YOUR ANIMUS, DEAR CHARLOTTE...



















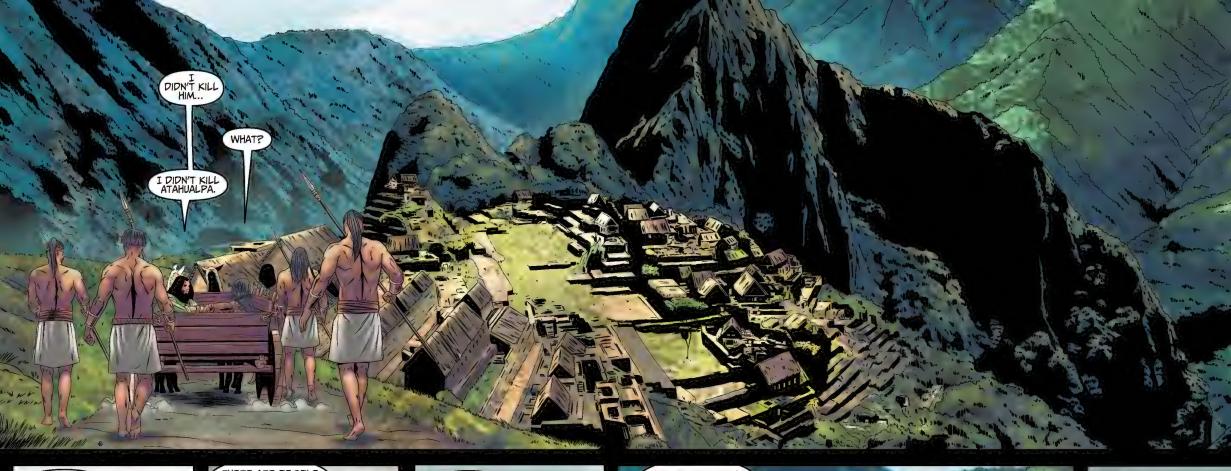


















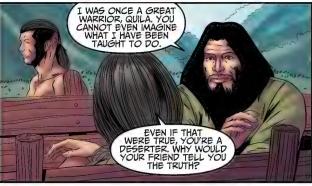




















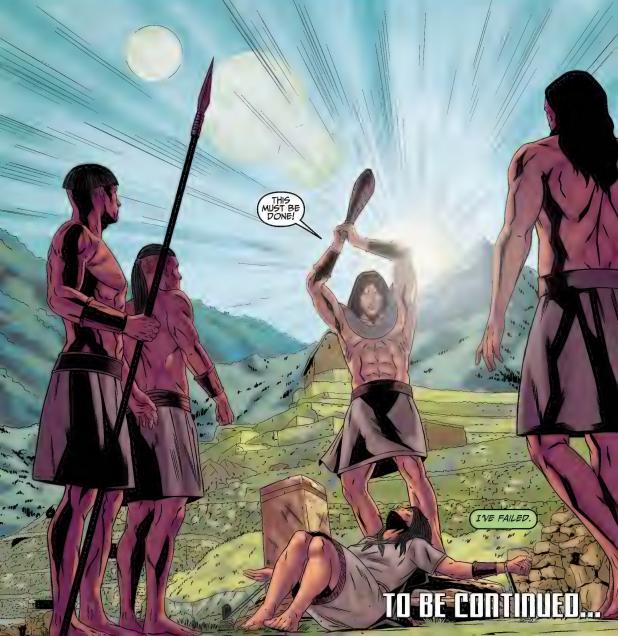














SETTING SUN

PART 4 OF

LETTERER

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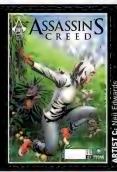
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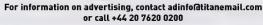
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NEXT ON SALE JULY ISSUE





PIECES AND PLACES

Charlotte has made a deal with the cartel that will save the dwindling Assassin cell from annihilation. Galina is just going to have to accept that! Only... that's not really how Galina does things, and she has no intention of letting Charlotte call the shots... and no intention of losing any more Assassins!

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INCA EMPIRE

THE IMPORTANCE AND PRESTIGE OF RITUAL SACRIFICE IN AN EVER-SHIFTING LANDSCAPE

The incredible success of the Inca Empire is difficult to understand in modern terms. It established itself, and was destroyed, in a little over a hundred years. Through violence and subjugation, the Inca gained control of vast tracts of land in the Andes, and maintained that control thanks to an intricate and regimented class system.

The success of the empire relied on the symbiotic relationship between the laboring and elite classes. The Andean mountain range the empire spanned was subject to a variety of natural disasters, situated as it was within the Pacific "Ring of Fire". Volcanic and tectonic disturbances were regular occurrences, and while the Inca government could mitigate for the damage to some extent - thanks to their wellstocked storehouses and practice of redistributing resources in times of strife - an excellent example of centrally controlled disaster relief in a pre-Industrial society - they could not explain the disasters that befell them, nor go any ways toward mitigating against future calamity. And so, like many groups before, and after, them, they turned to religion, or at least, ritual. It is the ritual of human sacrifice in Inca society that has had

the greatest impact and it is recorded as being called *Qhapaq Hucha*, translated as "solemn sacrifice".

The ceremonies of Qhapag Hucha took place throughout the year, and are generally believed to commemorate a significant event in the life of the Sapa Inca, such as a birth, death, or illness, as well as his succession to the throne. They could also be undertaken in order to prevent natural disasters, or as a part of a major festival. They were complicated events requiring a high degree of organization, as offerings, both human and material, would be transported to the capital city of Cuzco, before they were then redistributed to the provinces in order for the rituals to take place. Archaeological evidence seems to suggest that the majority of ceremonies took place at highaltitude, such as on mountain tops, though some evidence of ceremonies has been found on the shores of Lake Titicaca. The Sapa Inca would perform the first sacrifice, with others taking place in each province at various important huaca, religious sites, in order to ensure no corner of the empire was left without a sacrifice.

The prerequisites for being chosen as a sacrifice were that the child had

to be unblemished, completely perfect, without even a freckle, and a virgin. Boys selected were generally under ten years old when they died. Girls could be older, but were normally under sixteen years old. Once selected, the boys were immediately taken to Cuzco, but the girls would often be sent to live in the acllahausi, where they would spend a few years learning to weave and sew, and could sometimes live out their days there, if they were not chosen to go on to become a sacrifice. If they were, however, they would travel to the capital as tributes, along with the offerings of silver, gold and other material goods. They were well looked after to ensure they reached the gods as happy as could be, and were paraded through the city dressed in the finest clothes, before being paired off, one boy, one girl, and killed. There were four primary methods of sacrifice; strangulation; suffocation; a blow to the head; or being buried alive. There is no archaeological evidence to suggest that the Inca removed the hearts of their sacrifices. However, the blood of the tributes would be used to decorate statues of idols.

As the name "solemn sacrifice" suggests, it was a great honor to be chosen to give up your life for the Emperor, and the empire. Indeed, some of the sacrificial victims were infants who were still being breastfed when they were sent to Cuzco – demonstrating just how highly-esteemed the ritual was in the society. It is hard to conceive of a nursing mother willingly offering her baby

up to such a fate. The ritual was sealed with prayers to the Sun God, the Thunder God, to keep the Sapa Inca safe and fruitful, and protect his children from harm.

A crucial discovery in the understanding of the Inca practice of human sacrifice was made in 1995, when an expedition by anthropologist Johan Reinhard and his Peruvian climbing partner, Miguel Zárate, uncovered the remains of a young girl, who became known as Juanita, in a crater on the side of Mt. Ampato in southern Peru. The remains were entirely frozen, and so almost perfectly preserved. Juanita provided the academic community tremendous insight into the Inca ritual, as investigation revealed that she had died as a result of a blow to the head, had eaten a meal of vegetables a few hours before her death, and was wrapped in a highly decorated tapestry for her burial. Other ice mummies were excavated from the same crater, thought to have made their way to that final resting place when a volcanic eruption in the mountain range caused an ice melt. That dislodged the original burial site, and deposited the bodies and the various offerings buried alongside them in the crater. The mummies were remarkably well-preserved, with the clothes and accoutrements of Juanita especially suggesting that she belonged to a wealthy Cuzco family, further solidifying the theory that it was a great honor to die for the glory of the Inca Empire.

TO BE CONTINUED...



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